

Great Rewards Of *Sabr*

Pay Due Respect To Your Amir

Show Kindness To Parents

Friday Sermon delivered by Hazrat Khalifatul Masih IV on September 29, 1995 at Fazal Mosque, London U.K.

After reciting Tashahhud and Ta'awwuz, Huzur recited the 12th and 13th verses of Surah Ibrahim:

Their Messengers said to them, 'We are indeed only men like yourselves, but Allah bestows His favour on whomsoever He wills from among His servants. And it is not for us to bring you a proof except by the command of Allah. And in Allah alone should the believers put their trust.'

'And why should we not put our trust in Allah when He has showed us our ways? And we will, surely, bear with patience all the harm you do us. So in Allah let those who trust put their trust.'

The verses I have recited just now, are the twelfth and thirteenth verses of Surah Ibrahim. So far I remember, I have delivered a sermon on the subject of *sabr* (patience) previously also reciting

these verses. Again I am reciting these verses and the subject I want to discuss is *sabr*. But, I would like to shed some light on other aspects of the subject.

The Favour Of Allah

The translation of the verses is, that their messengers said to them that it was true, "we are men like you, but it is the will of God that He chooses any one from among His servants as a favour." So, the selection of Allah is of doing favour. Therefore, it is not to be discussed why that person has been chosen. Wherever, that subject has been referred to in the Holy Quran, it has been asserted that no one has the right to question why that person was designated.

The wisdom in this asserting is that personally no one can claim any rank for himself. It is the favour of Allah that He chooses anyone He likes and whomsoever Allah likes, he becomes deserving

and even if it is a handful of dust, he becomes Adam.

This is a deep subject. I mean to say that although we see the divine prophets of exalted rank, and it could be argued that Allah designated them as such due to their excellent qualities. But there could be another argument that Allah selected them and that handful of dust turned into gold. Allah looked at them benignly and they were glorified. This is the belief the Prophets hold about themselves. But their followers believe in the former doctrine.

Humility Of The Prophets

But when the prophets look at themselves, they find their person very humble. Therefore, the word *yamunno*, employed here is significant key to understand the subject. This means that they say that we were also men like you, but it was the will of God that He nominates any one He likes for His favours.

This explanation has been supported by the verse *And it is not for us to bring you a proof except by the command of Allah*. When a title is conferred on the humble men of God, they do not say that it was given to them due to their merit. They say that we were also men like you and there was no difference among us. Their humility explains this subject in a way that often it looks as if it has been exaggerated. The former condition of the prophets when they are not designated as prophets is different from this condition. But there is no exaggeration in the expression of humility by the prophets as well. They believe their former condition a favour of Allah and think that it was bestowed on them by Him because He desired to take some consequential task of them. If the former condition of favours had not been granted to them, they would not have proved fit for future ranks.

The Promised Messiah (peace be upon him) has said:

Whatever have I, is Your favour. From home, nothing I brought.

This is the creed of the prophets. Therefore, people may give any meaning to their rank, but of all the people their understanding is the best. They know it full well, that there is nothing except *mun*. They understand that whatever they got was the favour of Allah. Before getting the rank, whatever

they got was the favour of Allah and after also, was His blessing.

When people demand of them to show such and such a feat, they tell them that they do not have the power to do so. They also tell them that they never claimed any superiority over them and never asserted that they had extraordinary powers. So why they demand such things of them. It is the prerogative of Allah Who chose them and if He grants them the strength, they will show that feat, otherwise they are empty handed.

Now, you can see how this verse is supporting the explanation. On the one hand, it has explained one aspect and on the other, the supportive real meaning aspect has also been mentioned i.e. *And in Allah alone should the believers put their trust*.

Meaning Of Tawakkal

From this verse, we understand the meaning of *Tawakkal* in another wonderful way. The prophets tell their people that they were empty handed, but God chose them as a favour to them. Therefore, they will not argue with them what better quality they had than them. The moment Allah liked them, they became prominent. It is like the rays of sun which bring to light every black and dark thing. Therefore, they also were benefited by the grace of Allah. It was He Who chose them and it was He Who gave

them the light. Otherwise personally we had nothing at all.

Therefore, they say your demand from us to show them this feat or that, is against our claim and we assert no such thing. But we do know that He Who chose us, fulfilled our every requirement. He supported us everywhere. He is fully supporting us against every enemy. Our antagonist can harm us in no way. He never permitted our opponent to succeed against us. We very well knew that this was not in our control and we were nothing which proves that we should have trust only in Allah.

Here, the Holy Prophet Mohammad (peace be upon him) includes all the believers in the subject of *Tawakkal*. The subject of prophethood has been discussed earlier and the Holy Prophet was unique in it because he was the person who was nominated. But when the subject of *Tawakkal* comes up, the prophets, the people to witness the favours of Allah are granted this blessed quality. They surely know that as long as they have *Tawakkal*, Allah is with them as it is said, *"And in Allah alone should the believers put their trust."*

Mu`mins Should Trust In Allah

Therefore, the believers should trust in Allah and continue trusting in Him on Whom the Holy Prophet trusted Who proved with His innumerable supportive ac-

tions that he trusted in God alone. The next verse also proceeds with the same subject and says, 'And why should we not put our trust in Allah when He has showed us our ways?' It means that our past is a witness to it and we have not gone crazy that we do not put our trust in Him Who has shown us the ways of guidance by treading on which we have always succeeded.

Wa ma lana means that we have not gone crazy, or what has happened to us that we do not trust in God Who had been supporting us in the past and favoured us and went on showing us the ways of guidance. Here *Sirat-i-Mustaqeem* has not been mentioned. This should be borne in mind that *Qad hadana subulana* means He has showed us our ways. It is God alone Who pulls out every *Mu'min* from all predicaments. This is the main subject which is being discussed here.

Every *Mu'min* has difficulties in his own way; some more and some less. But this should be remembered that the way of a *Mu'min* is not easy. It is the grace of Allah that makes the way of a *Mu'min* easy. Therefore, *Mu'mins* say that they have got up to stand witness for Mohammad, the Messenger of Allah (peace be upon him). The blessings that were given to him, its light expanded and we benefited from it. Everyone from amongst us is a witness to the fact that Allah guided us at the time of every difficult situation and supported

us. By looking at such glorious past, we have not gone crazy to leave the same *Tawakkal*. Therefore, God alone will suffice for us in future also. He Who was Guardian before, is now also and will remain in future too.

Tawakkal And Sabr

And we will, surely, bear with patience all the harm you do us. The discussion of the subject of *Tawakkal* has brought us to the subject of *sabr*. When people do *Tawakkal*, it does not mean that the moment a difficulty comes, it evaporates forthwith. Those who think as such, do not do *Tawakkal*. They seem to be used to getting immediate reward. *Tawakkal* includes the subject of *sabr*. *Tawakkal* is done at a time when apparently there is no way out. Then man feels that it will be as he wishes and believes in it. Now see, how nicely Allah has encompassed the subject of *Tawakkal*. As He leads the *Mu'mins*, so does he guide their minds. He holds their hand and takes them from one subject to another.

The Result Of Teaching Of Sabr

It is said, *And we will, surely, bear with patience all the harm you do us.* This is the result of the teaching of *Tawakkal* that we surely will remain patient as we have always found the sweet fruit of *sabr*. While remaining patient on calamities we have never seen distressing results of *sabr*. In the word *subulana*, there was the hint

that our ways have been made easy due to our *Tawakkal* (trust in Allah). In this sentence, the religious teaching has been conspicuously presented.

In the lives of *Mu'mins* some times there are some personal problems and some religious predicaments. Here, the problems in religious affairs are discussed. In these predicaments, *sabr* surely gives them strength. *Tawakkal* gives them courage that the end result will surely be good. No material power can alter this outcome.

When it was said, *"And we will, surely, bear with patience all the harm you do us,"* it is repeated in the words *So in Allah let those who trust put their trust.* The wisdom in this repetition is that if the first topic was related to personal calamities, the second topic relates to calamities borne merely for the sake of Allah. Whenever you were patient and trusted in God in your personal problems, He did not abandon you and made your ways easy for you. Now when you are bearing hardships for the sake of God, how will He forsake you. It is impossible. Therefore, take lesson from your personal problems when He showered extraordinary graces on you. He extricated you from all the difficulties. Now, when you will undergo hardships for His sake, God Who was Helper in your personal afflictions, it can not even be dreamed that He will not support you in His own

works. He will surely come to your aid all the more.

Higher Standards Of *Tawakkal*

Therefore, in religious problems also, one can recognize the higher standards of *Tawakkal* through practising *sabr*. *Tawakkal* and *sabr* go hand in hand. If there is no *sabr*, it points to lack of *Tawakkal*. Similarly, if there is no *Tawakkal*, there will be no *sabr*. If you think over these two things, you will be surprised to find how wisdom of Allah binds His certain attributes to other attributes. If you think over them, you will learn that these two could not be separated. When man is disappointed of the success of his project, *sabr* vanishes. If *sabr* endures, then assurance about the success of objectives also endures.

The Meaning Of *Sabr*

I have already discussed the topic of *sabr* with reference to other verses as well. But here I would like to draw your attention especially with reference to *aazaitu-moona* (all the harm you do us.) *Sabr* means to remain calm in the face of calamities, not to lose heart, not to lose faith, and to remain confident. But there are categories of *sabr*. Persecution by the enemy is *sabr* which is beyond control. This *sabr* becomes glorified merely because with this *sabr* obligations enjoined upon by Allah are observed because in normal circumstances, it is an arduous job.

For instance, a poor and helpless person when oppressed, if can do nothing, will retaliate only by employing foul language. This is the only thing he could do. In such circumstances, some will say, do what you can, meaning, that they have revenged and did whatever was in their power. This is not *sabr*, it is mere helplessness. But if one has power to use foul language or retaliate in some other way, but desists merely for the sake of Allah, needs double *sabr*. Not screaming in the face of persecution augments the agony of a man. A mother who has received the grief of her child feels light if she moans and wails. But if seals her lips and that also for the sake of Allah, though it is weakness, it glorifies even in that weakness. This is the *sabr* worth praising towards which the Holy Quran repeatedly diverts the attention of *Mu'mins*.

How wonderful is the teaching of the Holy Quran that it makes even our weaknesses glorified. Otherwise, helplessness of a worldly person is his shame and disgrace. But a *Mu'min* knows that there is distinction and eminence in his helplessness. He knows that he did not do even whatever was in his power, as it was enjoined by God. This means that if he had more power, even then his attitude would have been the same. This is the proof of the fact that when a *Mu'min* will achieve supremacy, he will not take revenge of past persecution. It was because he desisted from

taking revenge to the limit of his power only for the sake of God.

Thus *sabr* is a great training period through which a *Mu'min* passes. Without *sabr* the tarbiyyat of high morals can not reach its excellence. It is mandatory for the communities who have to perform wonderful feats and must pass on the highway of *sabr*. It is this highway which brings out wonderful results.

For instance, the Holy Quran says about the prophets in verse 24 of Surah Sajdah:

And We did give Moses the Book - be not therefore in doubt as to the meeting with Him - and We made it a guidance for the children of Israel.

It means that We gave the Book to Moses; therefore be not in doubt as to meeting with Him. It means meeting with Allah. We have made it a guidance for the children of Israel. Before the verse discussing this topic, there is the mention of five prophets in Surah Anbiya i.e. Abraham, Moses, Aaron, Isaac and Jacob (peace be upon them all.) After mentioning them, Allah draws this conclusion.

Allah says in verse 74 of Surah Anbiya: *And We made them leaders who guided people by Our command.* Allah says that these people whom We have mentioned, some are prophets among them and others who have been mentioned earlier We have nomi-

nated them also as prophets, and We made them leaders (Imam). But We made them Imam Mahdi because they imparted guidance to others after getting it from Us. Mahdi is the one who imparts guidance after getting it from some other source. He who imparts guidance of his own accord is called Hadi. Therefore, it is said that the prophets who have been mentioned were all Imam Mahdis i.e. Allah made them Imam and then Mahdi. They were granted guidance and imparted the same to the people which they got from Allah. Why was it done? The verse 25 of Surah Al-Sajdah sheds light on it. It says *And We made from among them leaders who guided people by Our command whilst they themselves were steadfast.* They got this rank when they showed patience. Therefore, *Mu'min* does not consider himself privileged for the blessings of Allah. This truth is best understood by the prophets.

But on the other hand, another wonderful divine law is also in vogue. He bestows blessings Himself and makes them a ruse for more blessings. It was He Who granted patience and without His aid, it was not possible. That is why the Holy Quran has always linked supplication with patience as it is said in verse 46 of Surah Al-Baqarah: *And seek help with patience and Prayer;* In Surah al-'Asr also, the subject of counseling patience has been linked. But we are discussing the favours of Allah. Otherwise, when the whole world is going in loss, how can

any one get a chance that he remains firm on virtues with patience.

But where it has not been openly mentioned, the context of subject itself points out that to practise patience is not possible without the help of Allah. Prophets always feel themselves empty handed. They know well that all the blessings they got were granted to them by the grace of God, but Allah has made some laws also to establish one's rights and to act on those laws also strength comes from God alone. Whenever some one acts on them, He is rewarded by Him.

Therefore, Allah is saying that the fruits of *sabr* are so sweet and magnificent that it was due to this quality that the people were nominated for the rank of prophethood. Here is the mention of the good qualities of *sabr* and nothing else. Their only quality that is mentioned is *sabr*. But the fact of the matter is that *sabr* for the sake of Allah entails all the good qualities. Man passes through many trials, but if he remains patient for the sake of Allah, it is a great virtue and bigger virtue than this is not possible. Therefore, those who paid real homage to this virtue were of highest rank i.e. the prophethood.

There is another meaning of *sabr* which should be kept in view in this regard. It is, that whatever virtue was adopted, was not abandoned. Despite, persecution and calamities they were steadfast on

those virtues. Whatever guidance was bestowed by Allah they never wavered from it. It is all included in *sabr*. Now you can very well see how magnificently the subject of *sabr* is being explained by Allah that even prophethood is also the fruit of *sabr*.

In this, there is great lesson for Jama'at Ahmadiyya. The era through which Jama'at is passing these days, needs its repetition. Our enemy needs to be told time after time *And we will, surely, bear with patience all the harm you do us.* We do not expect any good from you. You are sure to persecute us. In the past also, you used to persecute us. When, we remained steadfast, Allah made our avenues easier for us. In future also, this gift of *sabr* will become the source for more rewards for us. It was due to *sabr* that we ate the sweet fruits of *sabr*. Although *sabr* itself was the reward from Allah, but O our enemy we again assure you to go on persecuting us, and we shall not sever our link with *sabr*. When this link is snapped, every link will be snapped. It is because, when link of *sabr* is snapped, it is the start of defeat. Due to this, man goes on drifting from one place to another and goes on moving farther and farther.

Therefore, remain steadfast with the conviction that your enemy will surely persecute you. Tell him firmly to do what he likes, but we will hold fast to *sabr* and no power on earth will remove us from it.

Further it is said, *So in Allah let those who trust put their trust*. Earlier, the word *Mu'minoon* was employed. Now they have been made *mutawakkal* and they have been presented as such. This means that the Jama'at of *Mu'minoon* and those of *mutawakkiloon* are two names of the same Jama'at. Therefore those who do *Tawakkal*, do it on Allah alone and no one else. Jama'at Ahmadiyya also has its *tawakkal* purely on Allah. We shall surely stick to this *tawakkal* with *sabr*.

Our past is before our eyes and we have seen the past of other religious communities. There is not a single exception that those men of God learned *sabr* from their prophets and practised *Tawakkal* and Allah forsook them. The prophet was granted *sirat-i-mustaqeem* on which all of them walk. Every one of his followers was granted those avenues and trails as well as small paths on which Allah used to walk with them. There was not even a single path on which they did not see signs of the company of God. Therefore, why will he not do *tawakkal* who has God as his companion.

Another wisdom worth understanding is that those from amongst us who have not been granted these paths with whom Allah does not seem to walk in their darker hours, and who give up due to their personal persecution and difficulties, and do not do *tawakkal*, for them it is a moment to ponder. They are neither

counted among those *mu'mins* whose qualities have been mentioned nor among the *mutawakkiloon* who enjoyed the sweet fruits of *tawakkal*. That was the time when they were granted that *tawakkal* which is great and became stay for them in their persecution due to religious beliefs.

There is a lesson in it for everyone. Anyone, who is called *mu'min* should look at the ways where he remained steadfast in all his times of difficulties. Did he do *tawakkal* during those hard times? This looking needs deeper study. There will be many who will look casually around them and on their circumstances.

For instance, they had some business losses, or some other difficulties, and prayed and the difficulties were removed. They did *tawakkal*. But this is not the true picture. There are different categories of *Mu'mins*. There are some who do not openly become impatient. But they stumble on finer ways and snap their link with *sabr*. There are some, who remain steadfast on persecution of the enemy, but become restive on persecution of their own kith and kin.

Thus, the subject of *sabr* is not simple and straight that a couple of examples fit over it and you start understanding that you have passed successfully the trials of *sabr*. It has several grades and trials. Overly it looks contrary, but in reality, man passes through the bigger trials in the beginning and

smaller trials later on. The smaller the trials, the more difficult they are. Finer the ways of *taqwa*, more difficult they become to tread. Therefore, those who walked on bigger ways very confidently, are destroyed on smaller avenues. Therefore, mind your smaller ways.

It is the finer ways of *taqwa*, where there are greater trials. He who succeeds in them gets higher ranks. Among them are the prophets about whom Allah says, *whilst they themselves were steadfast*, meaning that We raised them to the rank of Mahdi and Imam. It was then, when they were *steadfast* in Our eyes.

The example of these ways comes before us in the Jama'at every day. There are some very valiant people, who remained firm against the opponents. They showed steadfastness in Pakistan also. But I have seen that they were routed in petty affairs and proved failure in internal matters. Some times it so happens that when one fails in such trials, all his past trials become futile.

This is because that in divine trials, loyalty is very important. It is mandatory that every trial must be passed successfully. If not, then do *istighfar* and stand trial again. If you do not get through, and failure in final test, all the past good deeds become useless. Therefore, it is a very important subject towards which I am drawing your attention.

Look at your reaction of your Jama'at relations very closely, you will come to know that great champions of *sabr* are vanquished in matters of *sabr* in Jama'at affairs. To remain steadfast on the persecution by the opponents is some thing very great. But it is easy as compared to the example mentioned above. It is an open decision. One knows it full well that he will have to accept apostasy and openly snap relations with God Almighty. He looks at his ruin. He is not crazy that he will fail in that trial.

But man is misled where ruin is not so prominent and where there are internal trials. The Holy Quran has enjoined to exhibit *sabr* on the trials about parents also. Allah knows best that in the blood relation of mother and father, it is natural that the child obeys its father as well mother and behaves respectfully. But Allah knows finer aspects of human nature and also knows that man by nature is selfish and ignores all the past favours, if they are cut down even once. Such insolence often occurs with God also.

One sees others falling ill, and sympathizes with them. But when he suffered himself, then shouts, as to what kind of God is this? I have prayed hard and my prayers were not heard. Or his child fell sick and died painfully, then he will wail and moan and will complain against God. He feels that this was the whole universe for him and nothing else. He looks at the calamity of the whole world

but never complains against God. Some times, the whole nation is ruined and he simply says that they are very brave. But when the same predicament befalls him, he becomes a thankless wretch.

Show Kindness To Parents

Therefore, when Allah taught about His own worship and unity, He drew attention towards *showing kindness to parents*. It means that God says that you have to deliver My rights and there is no way out. But remember that you have to treat your parents also very kindly. It is further said that if they become harsh to you, even then, you are not to express any words of disgust. This means that there is tendency in man that he forgets the favours done to him by the parents and utters expressions of disgust. There are wretches who complain merely that parents gave more to the other son or daughter and pick a quarrel with them. Then they go to *Qaza* and prolong the fight and are not ashamed that Allah has enjoined *Ihsan* for them because they had been kind to him and in recompense, he should also do favour to them.

Here Allah did not mention about justice. There is great wisdom in it. Not to mention about *'Adl* (justice) does not mean that you should treat them unjustly, rather it means that if you receive some excesses from your parents, even then you should not think about doing justice. You must re-

alize that you have been admonished to do *Ihsan* which is above *'adl*. When one does favours, he thinks little about justice. *Ihsan* means that even if one has done some excesses, you should be broad minded. Cover his faults.

Therefore, when Allah ignores our sins, it is His *Ihsan*. When He forgives, even then it is *Ihsan*. Allah is the greatest *Saboor* and shows greatest patience. It means that His servants cause pain to Him and forget His favours. If we compare human feelings the same of Allah, then we can say that they cause pain to Allah. Whereas, no one can become source of pain for Allah. But their actions are such as if they do not desist from causing pain to Allah. Allah has his eyes on them. He knows that if they behave like this to the greatest Creator, Master and the One Who has done so many favours, then why will he not do the same to his parents.

Therefore, it is enjoined to render kind treatment to your parents. You should not quarrel with them for nothing. Rather you should not use any words expressive of disgust. The same subject goes on in the Jama'at also. If they will not understand it, they will be the cause of creating rift in the organization of Jama'at.

Some times, people show patience on big things. But some times they raise their heads against the Amir and say that they did not get their due right. They become insolent and start quarrels. They

claim that they have been maltreated as compared to some one else. Their rights were violated. They do not view the subject of parents in a broader sense. They should understand that Amir is the representative of Divine Organization.

Be Obedient To Amir

Allah has said about the Holy Prophet that if some one does not have love and respect for him, who is God's representative in the world, more than his kith and kin does not know anything about *eeman*. Therefore, on the one side are the biological parents. But still there is a possibility that they might have done some thing unjust, still the injunction for the children is to treat them kindly. Above this, it was taught about Mohammad, the Messenger of Allah who was the greatest benefactor after Allah, that as compared to him, parents have no standing. If you will not love and respect Mohammad more than your parents, then, you do not know what is *eeman*. Therefore, one who becomes Amir in representation to the Holy Prophet and shoulders some responsibility, similar treatment must be given to him also. There is no question of equality in these matters. There what is least is *Ihsan*.

Therefore, the Holy Prophet enjoined in the same strain, *He who disobeyed my Amir, disobeyed me and who disobeyed me, disobeyed Allah*. Now if some Amir would have said that such is the injunc-

tion of the Holy Prophet, and must be obeyed and treat him kindly, people would have said, "Look, how he brags. Is he the prophet and messenger? He is no body. He has no value. How could he be equal to Mohammad, the Messenger of Allah etc. etc."

It is true, he could not say so. But it is Mohammad, the Messenger of Allah who said so and joined this subject with God Almighty. In this he has explained the wonderful subject of humility. He said that Allah enjoined about his obedience and love, but he is no body. (This is the same topic that has already been discussed). I have recited it already that it is *Ihsan* which has been chosen. But when I have been bonded with Allah, then if some one is snapped from me, will be snapped from Allah. If you will be unjust and cruel to him it will not be acceptable. Even if that Amir had treated you unjustly, and you did not treat him with *Ihsan*, you acted improperly as the Holy Prophet had enjoined to treat your parents with *Ihsan* who are much inferior to the Messenger of Allah. In this strain, it should be understood that Amir is performing his duty in representation to the Holy Prophet. To revolt against him, to act insolently and under the pretext of justice and for the welfare of Jama'at, is not at all acceptable to Allah the Almighty. They do not understand the faith and that is why it is said about them that they do not at all know *eeman*.

What I am placing before you, are all the requisites of *eeman*. They can not be acquired without practising *sabr*. Those who have the good fortune to have *sabr* are the ones who deliver the rights of parents and bear with courage even their injustices and under such conditions treat them with esteem and regard. Impatient always remain empty handed. Those who practise *sabr*, are the ones who deliver the rights of Jama'at's organization.

The next inner advice I would like to give especially, is that those who can not forgive the excesses of their dear ones, their kith and kin or their elders, whether they are real or not, they can not practise *sabr* in reality anywhere else in the world. If at all they get the strength to practise *sabr*, it is some thing meaningless. They have failed in this test of finer ways. But if they have succeeded, there must have been some other cause.

Often, a man can not take extreme step due to his family relations, or events that passed in childhood in which he grew up or the environment in which he was brought up. Therefore, as long as he can, he goes on practising *sabr* because he has to pay its heavy price. That price is severing of worldly relations, being brought up in Ahmadi environment, has friendships, family ties are all among the Ahmadis. Even then if they cut off, they are very brazen. Only they separate who have al-

ready been spurned by his kith and kin.

You may go through the history of apostasy. Any sane reasonable person living normal life never apostatises. Most apostates are those on whom the Jama'at have already imposed some restriction and whose relatives have already been disgusted of them due to their malpractice. They might have mutual disputes, or they had lending and borrowing problems and had shown harsh attitude. Such are the victims of apostasy.

Therefore, their *sabr* is worthless. People, about whose *sabr*, we can not say that even if their circumstances had not been such, they would have remained true to God. Until and unless, trial does not come which comes scarcely, no conclusion can be drawn of their *sabr*. Apparently, they look to be successful in their examination, but at times, those who succeed in major trials, fail miserably in minor ones. These minor trials are the ones which I am trying to show you.

They affirm that they will fight the enemy. They are ready to take the bullets and sacrifice their lives. But even brats stand against the person who is working in representation of God, and by nature is *muhsin* and has always acted kindly, if they see some lapse in him, which occurred or not or if they think they have been humiliated. They would insolently demand that he should answer why did he do it. But this is something

ruinous and a *saabir* never does it. But if some one does it, he should remember that he will be cut off from the list of *mutawakkils*. He will never have the right of *ta-wakkal* on God in future. God will never come to his succour at the time of need. This was his brazenness and failed at the time of trials. He was unfaithful and maltreated *Muhsins*.

One may be Amir or not, he sacrifices his precious time for the sake of God whereas the other is engrossed in luxury. I know several of them whose lives are spent on watching lustful videos and T.V. programs. They do not get the chance to serve the faith. Whenever they are asked for financial sacrifices, they have innumerable excuses. They say that Allah had given them the wealth and these mean paupers even if they donated, makes no difference. They have become jealous of their wealth. The ego of these jealous people will not satisfy, until they will not grab their wealth. They are not doing service to faith for the sake of God, but they are jealous of their wealth. Such are their hidden notions.

I know they do not express such thoughts openly. But Allah has granted me such insight that I see the finer side of human nature with the *taqwa* granted to me by God. If seen with the vision of *taqwa*, the Holy Prophet has promised that he views with the light of Allah. Therefore, in this regard, one needs not be a specialist in psychology. If he will see

with the eyes of *taqwa*, he will see all which is inside. It seems that outer shell i.e. his chest or head have vanished, one looks at the thoughts of the brain, or sees the sentiments bubbling in the chest.

These people think that God gave them strength and they earned and those who are asking for contribution (*chanda*) think that they are snitching from it. They do not trust that their payment is according to prescribed rate. We are not to give due to their fear, rather we have to give due to *taqwa* of Allah. Thus they hurl this talk of *taqwa* on the face of Amir who is the greatest *muttaqi* among them and who has spent his whole life very sincerely.

Thus these rich men who did not get any posts brag before him and deem that they have avenged themselves from the organization of the Jama'at and from the poor ones who hold some posts who were made responsible to watch over their *taqwa*.

Those who will remain unsuccessful on these finer ways will fail in every trial in their lives. They will have a wretched life and a wretched end. Jama'at needs no such people.

Jama'at Mauritius has requested that I announce about their Jalsa Salana. Majlis Ansarullah and Lajna Ima'illah are holding their Jalsas in Tanzania. Then there is eleventh Jalsa Salana of Spain. I advise all these Jama'ats especially that this is the time of internal

unity. Enemy will persecute, but in *sabr* one needs a companion. If Allah's company, and company of *mu'mins* is available, then one gets the courage of *sabr*.

Then there are those who try to create rift in Jama'at with their rude behaviour and lack of courage and then looking at them, other arrogant people start raising their heads and damage the cause of the Jama'at which affects its normal progress. With internal feuds, collective strength of the people is extraordinarily affected. Even if there are large number of virtuous people, if a few mischievous people start doing such things, attention is divided and blessings evaporate.

Some times, Amir is questioned in the name of virtue. In Majlis 'Aamila questions are raised as to what happened to such and such amount. The very tone of the questioner is rude. If they think that their Amir is not an honest person, they should bring it to my notice. But the Amir is to be addressed with respect and honour like the mirror which shows the picture of him who looks into it. It is not to be done with clamouring. He should be told that in such financial circumstances, some sick brains will become doubtful. It must be corrected. But it must be explained.

If in spite of this step, he is unable to satisfy then it is your duty. Then it will not be complaint. This is the duty of Jama'at's trust that you draw the attention of

higher authorities through Amir. If there are doubts about financial matters respecting the status and status of Amir, it will damage the interest of the Jama'at. This will be no rudeness and no bad morals.

But if Amir is made the target of mockery, although the words employed are not as such, or his prestige is ruined in Majlis 'Aamila or such questions are hurled at him in open meetings putting shadows of doubt on him, it is not proper. Often that is not the time that he defends himself in length and it is not proper as well because it is humiliating to him.

Amir's answer should be only that he will convey the matter to Khalifatul Masih and tell him that doubts have been expressed about him and he should request for investigation. He can not give better answer than this. He is neither bound to give explanation before the Jama'at of every allegation nor shall I permit it. This will ruin the prestige of the Amir. It is not fair that a mean person raises allegations of millions against the Amir. If such things happen again and again in the Jama'at it causes imbalance.

I shall support the Amir like the support by the Holy Prophet Mohammad (peace be upon him) of his Amirs. I have least fear in this regard. But I shall render support to the Jama'at exactly as was done by the Holy Prophet Mohammad in the face of Amirs

so that no one's rights are violated. If you will give due respect to Amir, you will lose nothing. Therefore, you need not fear. If you feel that he violated your rights, then primarily treat him with *Ihsan* as enjoined by the Holy Quran. Secondly, Allah has made me guardian against violation of your rights.

I always act according to my limits. I never permitted any Amir that he maltreated the Jama'at or violate their rights. Then where is the danger that you become rude, destroy your *eeman*, damage the interests of Jama'at in general, and wash your hands from sweet fruits of *sabr* so much so that you lose *tawakkal* on your God and He does not remain your *Vakeel* (guardian)

As a recompense, these are the clean avenues of *eeman* which I am showing you. This is my advice to all the Jama'ats and they should act upon them.

In the end I would like to say about Tanzania that revolution has started coming in that Jama'at about which I have been repeatedly instructing them. This is a country where we did not receive more than two to three hundred *bai'ats* in the whole year. But now they have started acting on my advice, and thousands are being received in the very first month and it is still increasing. But I have not received this aroma from Mauritius so far.

Taking advantage of this good news, I would like to encourage other Jama'ats that time is short. Two months have passed and we have to do double the task. Therefore, looking at the happy results of these Jama'ats, trusting in Allah, march forward with *sabr*. Allah will never deprive you of its sweet fruits. Rather He will give much more fruit to your *tawakkal* which will be beyond your expectations. May Allah grant us strength to act accordingly.

Translated: Baarakzai